

# The Better Way







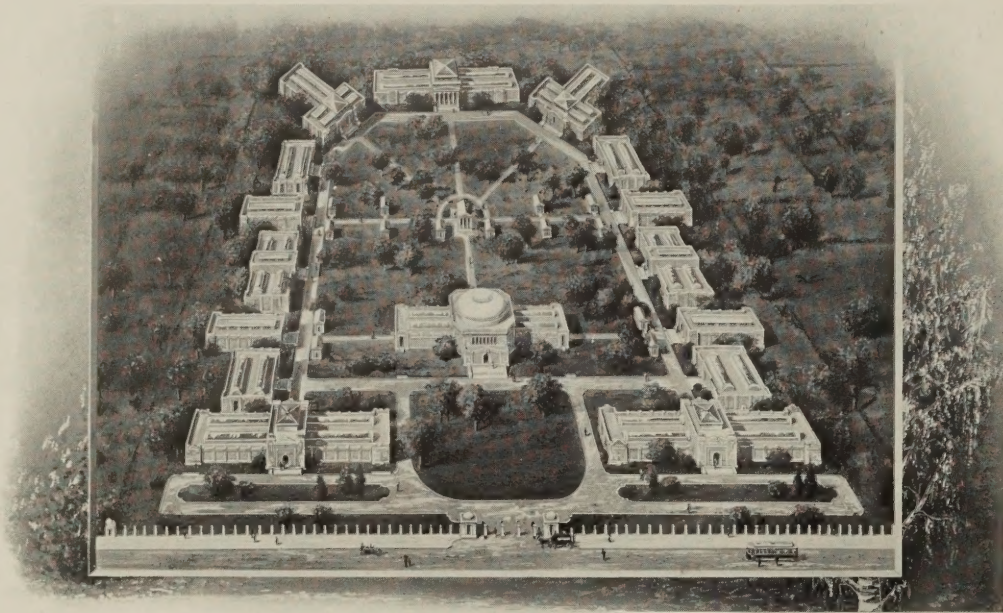
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BUFFALO, N. Y.



# EASTERN MAUSOLEUM COMPANY



ELLICOTT SQUARE  
BUFFALO, NEW YORK.



*Page two*    PLAN OF FOREST LAWN MAUSOLEUM CEMETERY, TORONTO, ONT.—FIRST BUILDING ERECTED 1911

## Preface

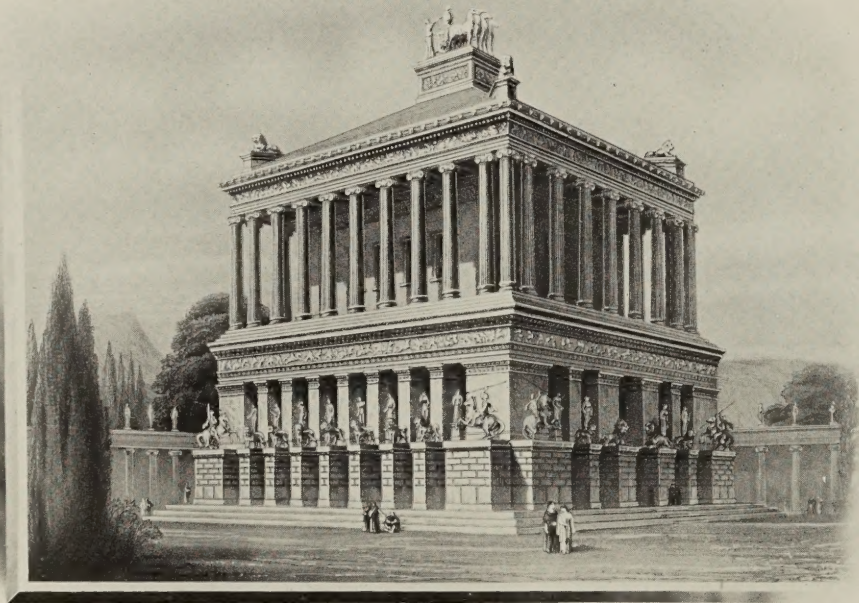
The earthly body must, somewhere and at some time, have a place to rest after life departs. Earth burial is gruesome and distressing to relatives and friends; is expensive; is unsanitary and dangerous to the health of the living.

The "Better Way" affords a beautiful, time-enduring, dry resting place for the dead, where, enclosed in snow-white tombs, the remains are forever sealed against all forces that defile or destroy.

To the average person, the word "Mausoleum" has little, if any, significance. It usually conveys a vague idea of a burial receptacle of indefinite description. This "Better Way" is intended to give a clear conception of the term "Mausoleum;" its history, as well as the history of Burial, through all ages down to our present day. It also tells of a new meaning for "Mausoleum" and of a movement that will mark a new era in *modern burial customs*.

EASTERN MAUSOLEUM COMPANY.







“Mausoleum” is derived from Mausolus, King of Caria, a kingdom located in Asia Minor, to whom a sumptuous sepulchre was erected by his wife, Artemesia, at Halicarnassus. King Mausolus died 353 B. C., and his wife, in her grief, perpetuated his memory by the erection of this magnificent monument, which became so famous as to be called one of the Seven Wonders of the World, and to give a generic name to all superb sepulchres.

In size, in the beauty of its proportions, and in the magnificence of its finishings, no such a receptacle for the dead was ever before erected. It was overthrown by an earthquake between the twelfth and fifteenth centuries. This, the first edifice to be known to the world as a mausoleum, is merely one example in thousands of stately tombs erected by man of both ancient and modern times to the memory of loved ones.

Some of the grandest buildings in the world are mausoleums. These buildings are monuments of architectural beauty and exemplify the highest type of architecture of the periods in which they were built. How familiar to all are the Pyramids in Egypt, the Tomb of Abraham in the Holy Land, the Pantheon in Rome, the Campo Santo in Genoa, the Taj Mahal in India, the Escorial in Spain, the Castle of St. Angelo in Italy, the Crypt des Invalides in Paris, Westminster Abbey in London, and Grant's Tomb on the banks of the Hudson in New York.

Some of the  
World's  
Grandest  
Buildings are  
Mausoleums



History shows that it has been the tendency for the most enlightened peoples of all the early ages to entomb the dead. This assumed different forms during the various stages of civilization, but the idea has been fundamental in burial customs. Cremation was practiced side by side with simple earth burial throughout the prehistoric period. Pagans provided their dead with grave-goods. Christianity abolished cremation and restricted the provision of grave-goods to the burial of kings and priests. It is a most significant fact that we to-day owe our knowledge of the life, customs, and characteristics of ancient peoples to the contents of their tombs. Were it not for the paintings and inscriptions on the walls of the tombs of early Egyptians, we would have but little knowledge of these people. These paintings and inscriptions, well preserved to this day, represent the Egyptian in all phases of his daily life. How little could these people realize the value to future ages of the revered tombs of their dead. That their religious beliefs were responsible for the method of disposing of their dead, was true of practically all the people of the earth and is true even to-day.

Among prehistoric tribes, we find that palæolithic cave dwellers of France and Belgium buried their dead in natural grottos and crevices of the rocks, similar to those in which they lived. The stone age people throughout Europe buried in chambered barrows and cairns. The bronze age people buried in unchambered barrows, or in cemeteries of stone cists set in the ground, or surrounded by circles of standing stones.

## History Teaches Us the Lesson of Entombment

## Prehistoric Burial Customs





*Page eight* THE STEP PYRAMID—THE OLDEST STRUCTURE IN THE WORLD—ERECTED NEARLY 6,000 YEARS AGO

**The Pyramids—Most Ancient of Mausoleums**

The early Egyptians afford us the most ancient mausolean examples—the Pyramids. All these were erected by various Pharaohs of the early dynasties, and it is generally believed that each Pharaoh up to the end of the Sixth Dynasty had his pyramid tomb upon the high ground of the Libyan range, which forms the western boundary of the Nile Valley. Pyramids are traced from Aron-Roash, a few miles north of Gizeh to Medum on the south, a distance of about twenty miles. Between these two points they are found at intervals. There are no less than seventy in all—fifty of large size, probably the tombs of kings, but the most famous of these are the Pyramids of Gizeh. The Great Pyramid is the largest of all, even now, after its reduction in size by the removal of its casing stones. It was built by a Pharaoh of the Fourth Dynasty, 3700 B. C. It is estimated to cover twelve acres of ground and is 460 feet in height. It was faced with finely polished blocks of granite. Herodotus states that it took 100,000 men twenty years to complete this building. From the platform on the summit, which is about fifty feet square, one has a most wonderful view in all directions—the Delta, the Nile Valley, the palm groves which mark the spot where Memphis once stood, and the boundless desert. The other pyramids in this group are much smaller. On the opposite page is a picture of the Step Pyramid, the oldest building in the world, as it appears to-day.





**"The Eternal  
Mansions"  
of the  
Egyptians**

Pyramid building seems to have ceased with the Sixth Dynasty, about 3000 B. C. After that time pyramid sepulture gave way to rock entombment. The hills behind the Ramesseum, overlooking the Theban plain and the Nile, are honeycombed with tombs. Tombs were always constructed beyond the cultivated soil in the desert, or in the cliffs and mountain range beyond, and they were formed upon one general principle. There was a chamber known as the "Mastaba," in which friends, priests, and visitors could assemble for the performance of ceremonies in honor of the dead. From this chamber a shaft was excavated varying in depth, at the bottom of which was the entrance to the sepulchral chamber.

Immediately below the citadel of Cairo, on the south, we find the burial places of the later Egyptian Khalifs or Sultans, 1250-1500 A. D. These are constructed on the plan of the mosque, but of much smaller proportions, and beautifully and elaborately decorated. The reason why the Egyptians were so considerate for the dead is well explained by the Latin writer who says: "The Egyptians call the houses of the living 'inns' because we inhabit these for a short time only, but the sepulchres of the dead they call 'eternal mansions' because they continue with the gods for an indefinite space. Wherefore in the structure of their houses they are little attentive, but in exquisitely adorning their sepulchres they think no cost sufficient." This desire of the Egyptians for the substantial construction of their tombs was due largely to their religious beliefs, in which the idea of the future life of the soul predominated. As a result their tombs are to-day worthy monuments to their builders.



It was customary in Greece to locate the cemetery, or necropolis, as it was called, outside the city gate. The roads leading to the gates were flanked with rows of handsome marble monuments erected to the dead. But these were not of a character to cause depression and melancholy, rather calculated to please and refresh by the beauty of their designs and reliefs. Both burial and cremation were practiced simultaneously. It is probable that the custom varied with classes and with times. In Homeric times, we hear much of burning; but, on the other hand, the story of how the bones of Theseus were moved to Athens, and those of Orestes to Sparta, show that in popular belief those heroes were entombed. It would seem that burning became less usual during the historic ages, and was reserved for more distinguished men. Nor was it universal even in their case. We hear, for instance, that when a Spartan king died abroad, his body was embalmed in honey and brought home for entombment. The practice of burning seems to have revived in the third and second centuries B. C., and at a later period the repugnance felt by the Christians for burning somewhat recommended it to the Pagan part of the community.

The sarcophagus illustrated on the opposite page is one of many which have been found in Greece. This mode of entombment may be assigned to the latter period of Greek supremacy. Discoveries in Pompeii of similar sarcophagi show that the early Latin people copied this mode of entombment from their Hellenic ancestors.





*Page fourteen* INTERIOR OF MOSQUE BUILT OVER THE CAVE OF MACHPELAH—THE CANOPY COVERS THE  
ENTRANCE TO ABRAHAM'S TOMB

**The Israelites  
Followed  
the Noble  
Example of  
Abraham**

Abraham, the father of the faithful, while he illustrated this tendency to entomb the dead also offered an influential example to those who would do him reverence, as in the hour of his great sorrow he sought the seclusion and security of Machpelah's Cave for the last resting place of his beloved wife, Sarah. There he and his son and his son's son and their wives were all laid to rest, and the place of their repose has not been violated even at this distant day. To-day the cave is covered by a mosque, a building built apparently in the time of David, certainly not later than the reign of Solomon. The chamber in which Abraham's tomb is placed is cased with marble, and at one corner is a small round hole guarded by strong masonry. Below is the living rock, opening into the cavern beneath, which is believed to extend the whole length and breadth of the platform on which the building stands. No living man has penetrated that deep cavern, and very likely since the day when Joseph laid his father, Jacob, there with tender care, no man has ever placed his foot within. Piety has sealed the patriarch's grave, and few would wish to break the hallowed stillness of those who sleep their last sleep with him within the Cave of Machpelah.

The vicinity of Jerusalem and the Holy Land abounds in sepulchres. There we find the sepulchre in which the Nazarene was gently laid when His agony was ended, the tomb of the Virgin Mary, and the Valley of Kedron lined with mausoleums of the early patriarchs.





**The History  
of Rome  
Centered in  
Hadrian's  
Mausoleum**

There is probably no other building in the world around which the history of a nation has been so closely centered as the Mausoleum of Hadrian, now known as the "Castle St. Angelo" in Rome. It was built in the second century to hold the remains of Hadrian. Several emperors succeeding him found their resting place there. This massive mausoleum—by turns a tomb and a palace, a chapel and a treasure chamber, now threatening the liberty of Rome, now defending its very existence, now the refuge of the Republic, now the hiding place of the Popes; through war and peace, from the Imperial days of Rome, through all the Gothic and mediæval epochs down to the present hour—has never ceased to be a living part of the history of Rome. Imposing and magnificent, the boast of Rome, and vying with, if not surpassing in richness the splendid tomb of Mausolus, it was one of the great triumphs of Roman architecture and of Roman art—with its dome and its colonnade and its statues—suggested in some measure by its great predecessor, but peculiar in many of its features to Rome. To-day we have left the mere form of the original. Every occupant was forced either to add to the building or to tear from it in order to defend himself against his enemies. How little did its builder realize the important part this memorial would play in the molding of the history of Rome!



The Roman law required the disposal of the dead outside the city walls. The more wealthy families built tombs. These took either the form of chambers hewn out of the sides of rocky hills with the facade against the scarped face of the hill, or that of chambers excavated in the rocky substrata of the plain. The tomb of the Scipios in the Appian Way is an example of the former, while the sepulchral chambers recently found on the Appian Way, paved and lined with marble with the sarcophagi still undisturbed, are examples of the latter. The common form of these tombs consists of a square basement, a round upper story with niches for the burial room, and a chamber which afforded accommodations for funeral rites and memorial feasts. These were known as "Columbaria." The Catacombs consisted of a chamber above ground for funeral rites. From this a narrow gallery was cut through the rocks, in the sides of which shelves were excavated for the body. When the body was laid away, these compartments were closed by tiles or a slab of marble embedded in mortar. Occasionally the name and an epitaph were cut in this slab. Sometimes there were separate family chambers. The catacombs were closed for burial purposes at the beginning of the fourth century. Then began the custom of burying in brick graves in the upper stratum of the soil and around the basilicas of the martyrs.

"In Urbe ne  
Sepelito  
Neve Urito"  
"Let no One  
Bury or Burn  
in the City"  
From the  
Twelve  
Tables of the  
Roman Law





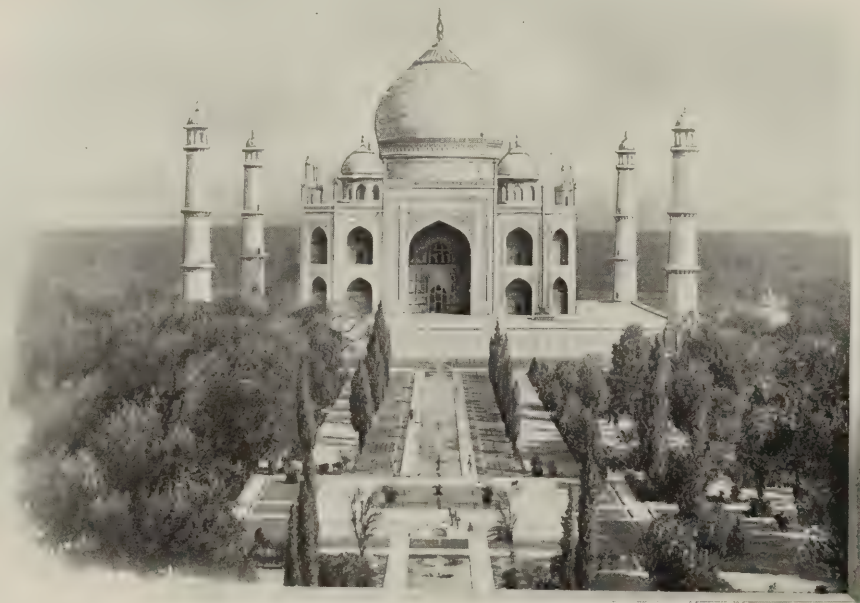
**Earth Burial—  
An Inheri-  
tance from the  
Dark Ages**

**Origin of the  
Churchyard  
as a Burying  
Ground**

The practice of burying in the earth became general soon after the invasion of Rome by the Goths in the fourth and fifth centuries. This was a period of universal war. The supremacy of Rome was doomed. The barbarians from the north resorted to all the spoliations of war, palaces were burnt, cities were sacked, and provinces were desolated. At first the numberless dead were left where they had fallen, later they were placed in a shallow hole dug in the ground and covered with dirt—the beginning of the grave of the present day. From that time on, during the middle ages and up to the present day, earth burial has been the common practice.

It was the dying wish of Constantine, the first Christian emperor, that his remains be buried at the entrance of the Church of the Holy Apostles in Constantinople. Before that the prohibition against burial within a city or town was most rigorous, and burial in nearly every case meant entombment in the living rock, or in a sepulchre built above the ground. Tombs were built, not scooped in the earth.

The example of Constantine, and the desire to rest in hallowed soil, led, naturally, to the custom of making God's Acre—the churchyard—the burying ground of the parish about it. By the end of the sixth century opposition to burial in the earth had been broken down to a large degree, and it was not until 500 years later that burials were permitted within churches.



*Page twenty-two* THE TAJ MAHAL, AGRA, INDIA—SHAH JAHAN'S TOKEN OF LOVE FOR HIS DEPARTED WIFE

Though India abounds in ancient tombs, it has one monument that has become world famous—the Taj Mahal at Agra, built by Shah Jahan to mark his love for his wife, who died the second year after he had ascended the throne. The most exquisite building ever erected by man, it is a romance as deftly wrought in marble as any writer ever fashioned in words. Construction work began in 1634, and it required the unceasing labor of 20,000 men for seventeen years. The cost was approximately \$20,000,000. In keeping with an old Tartar custom, a garden was chosen as the site of the tomb—a garden planted with flowers and fragrant shrubs, emblems of life, and solemn cypresses, emblems of death and eternity. This garden is about one-half mile square. The great gateway itself is one of India's most perfect buildings. The Taj is 186 feet square, and its dome rises to the height of 220 feet. Carrying the idea of feminine personality, it contains no suggestion of the rugged grandeur of a tomb for a great man. The grace of the Taj rests in its simplicity. The Queen's cenotaph, of the whitest marble, is in the precise center of the building. Jahan's cenotaph is at her left. He planned to build an exact replica of the Taj for himself across the river Jumna but was overthrown by his son before his plans were consummated, and died a political prisoner. The Taj was looted by invading hordes of its precious stones, but the British Government has replaced these with colored glass. The exterior itself stands perfect to-day.

The  
Taj Mahal—  
Most Beautiful of  
India's Many  
Mausoleums





*Page twenty-four*

CRYPT DES INVALIDES, PARIS



WESTMINSTER ABBEY, LONDON

**Recent Years  
Have Wit-  
nessed a  
Revival of  
Entombment**

The last century has witnessed a revival of the practice of entombment. In European countries, we find that most of the rulers are laid at rest in stately mausoleums. English kings and notables have found their resting place in Westminster Abbey or in private mausoleums. In Spain, the Escorial, one of the most famous buildings of that country—being a convent, church, palace and mausoleum combined—was used as the burial place of the kings from the fifteenth to the eighteenth centuries. The Pantheon at Rome, built by Agrippa 25 B. C., holds the remains of many recent Italian notables. Here also is the church of St. Peter, where 137 Popes have been entombed. The Campo Santo at Genoa is a beautiful example of the Italian idea of a community mausoleum. Some of the most noted sculptors in the world have contributed to the decorations of this building. In Paris is the Crypt of the Invalides and the Pantheon. In our own country the mausoleums of Presidents Grant, Lincoln, Garfield and McKinley are the best known examples of a people's desire to perpetuate the memory of such men by erecting lasting tombs as their final resting places.

In the last decade there has been a most noticeable increase of entombment in family mausoleums. The cost of such buildings has necessarily restricted their ownership to comparatively few. Notwithstanding this there is a growing tendency to erect substantial homes for the departed.



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LINCOLN'S TOMB, SPRINGFIELD, ILL.

GARFIELD'S TOMB, CLEVELAND, OHIO

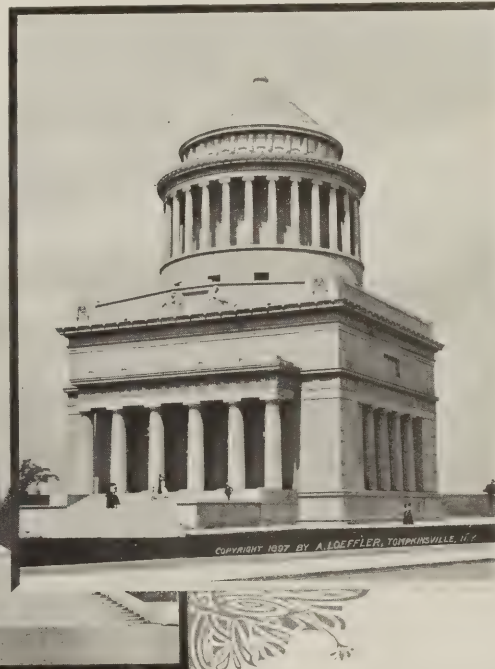
A NATION'S TRIBUTE





McKINLEY'S TOMB, CANTON, OHIO

LASTING MEMORIALS



GRANT'S TOMB, NEW YORK

*Page twenty-seven*



**"The Better  
Way"**

It has been left with the present age to evolve a method of burial "fit for kings," but within the reach of the man of moderate circumstances. For centuries the question has arisen in the minds of thoughtful and earnest men and women, as they stood at the open grave, whether there might not be some other way of caring for the dead. The practice of burying human bodies in the ground, and the certain knowledge of what becomes of them there, is responsible for much of the horror and dread of death. The "Better Way" makes it easier for those who are left behind to bear the loss of a loved one; it is a plan whereby a certain number of families co-operate in erecting a beautiful building containing sealed compartments, equipped with sanitary devices, which tend to preserve the entity of the body instead of destroying it. The compartment mausoleum marks the evolution of present-day burial customs. It is a worthy monument to this most advanced period of invention and enlightenment. Community mausoleums bring within the reach of the average man the finest interment possible. Crypt owners are afforded the satisfaction of being prepared to give to those most dear to them who depart this life, the best that it is possible to give, and the certainty that through the ages to come their last resting place will stand as secure as the monuments of the ancients have stood to the present time.





**The Modern  
Method—  
Community  
Mausoleums**

**Recent  
Development**

**Our Purpose**

How best to dispose of the dead is a question that has been long under consideration by the thoughtful, and until the year 1907 it was an unsolved problem. In June of that year, the United States Government issued to W. I. Hood patents for a sanitary crypt and community mausoleum which affords a protection to the health of the living, and is second to no other method of disposing of the dead.

So perfect is this system in a sanitary way, and so nearly does it fill the demands of grief-stricken love, that the sentiment in favor of mausolean entombment throughout the United States and Canada has reached the proportions of a wave of reform. Up to January, 1911, 128 community mausoleums, containing from 200 to 1,000 compartments, have been constructed under these patents.

Twenty-one communities in Illinois have already built mausoleums; eleven in Indiana; eight in Michigan; forty in Ohio; eight in Pennsylvania; twenty-one in Iowa; two in Texas; three in South Dakota; two in Missouri; four in Wisconsin; two in Colorado; two in Washington, and one each in the following states: Kansas, Minnesota, West Virginia and Tennessee, besides others which are building at this time.

The EASTERN MAUSOLEUM COMPANY owns these patents for the states of New York, New Jersey and New England, and plans to construct these mausoleums and sell compartments in every community throughout the territory. It is also a part of the plan to build private mausoleums in attractive designs, embodying the same sanitary features of construction.



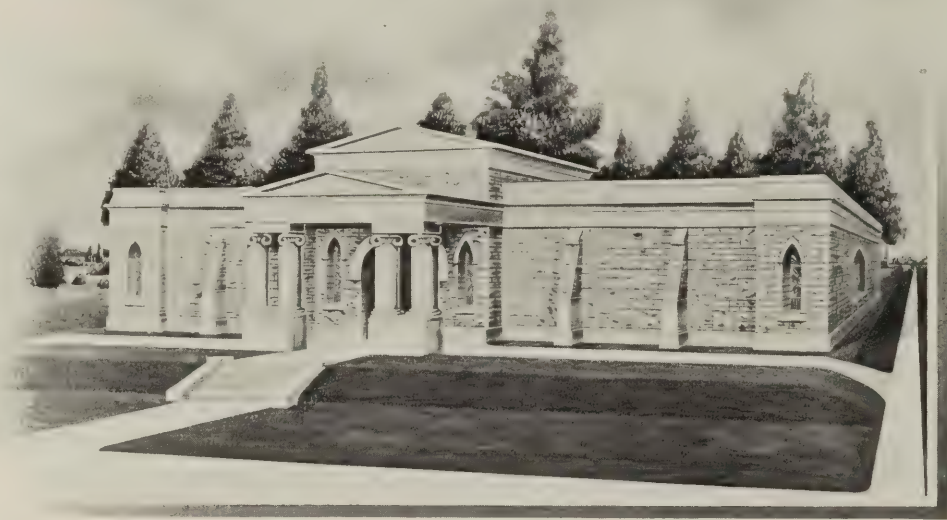
The mausoleum, as constructed by our company, is a structure of exceptional beauty and impressive grandeur. The style of architecture for each building conforms with its location. The foundation and superstructure is a monolithic mass of reinforced concrete. The concrete outer walls are fifteen to twenty inches thick, and are faced with granite, marble or stone. The crypts are built in tiers; are uniform in size; and are separated by four-inch seamless walls of concrete. Underneath each row of crypts is a marble ledge, six inches wide, suitable for floral tributes. The interior of each building is finished in beautiful marble. The entrance hall is designed to serve as a chapel for performing the funeral service. In corridors leading from this chapel, the crypts are grouped in sections, making it possible for an entire family to rest side by side. For families who desire privacy, rooms are provided which offer all the advantages of a private mausoleum at a much less expense.

Each crypt is connected with a patented sanitary plant. These plants, which are installed in every mausoleum, consist of a central disinfecting tank of formaldehyde with pipes radiating to each compartment, through which formaldehyde gases can be forced under pressure into each crypt. There is also a pipe which carries the drainage from each compartment into a jar of quicklime, thus preventing any contamination of the earth and air. The crypts are hermetically sealed with a slab of reinforced concrete, making them air tight, and are faced with a marble tablet for inscription.

Method of  
Construction—  
“Lasting as  
the Pyramids”

Patented San-  
itary Plant





The unsanitary method of earth burial discloses undeniable danger to the living. The necessity of protection against the dead, when interred, has in the past few years been anxiously discussed by clergymen, hygienists, sanitarians, and numbers of leading medical associations. A recent committee of the American Medical Association made a report at its session in St. Louis, from which we quote: "We believe that the horrid practice of earth burial does more to propagate the germs of disease and death, and to spread desolation and pestilence over the human race, than do all man's ingenuity and ignorance in every other custom or habit. God's Acre must become a thing of the past. The graveyard must be abandoned. The time has come for us to face squarely the problem—how to dispose of our dead with safety to the living." Sir Henry Thompson speaks very plainly for those who consider all burial places dangerous to the living when he says: "No dead body is ever placed in the soil without polluting the earth, the air, and the water above and below it."

In direct contrast with these unsanitary features of earth burial are the sanitary features of mausolean entombment. The most approved principles of sanitation are embodied in the disinfecting plant previously described. The crypt can be saturated with formaldehyde, which destroys all decaying matters, while the drainage is absorbed in quicklime. The sanitary features of our method of entombment are heartily endorsed by the boards of health wherever presented.

## Unsanitary Features of Earth Burial

## "The Better Way" Perfectly Sanitary



To provide a resting place in one of these beautiful buildings, and insure permanent maintenance and care without future consideration or assessment, costs less than to buy a lot in a cemetery, erect even a modest monument, and provide for other necessary expenses connected with earth burial, to say nothing of the cost of care and maintenance. The same character of interment is offered the person in moderate circumstances that is obtained in a private vault or mausoleum, costing anywhere from \$5,000 to \$50,000. Wherever mausoleums have been erected requests have been made for the transfer to them of the bodies which previously have been buried in the earth. This may always be done, as the mausoleum is, in every sense, the property of those who own compartments in it. The title of ownership may be transferred, as is the case with other real property. With its many advantages, mausoleum entombment is no more expensive than the common mode of burial universally practiced to-day. How satisfying to think that a little foresight will provide such a home, a fitting place for one's final sleep. How much more satisfying to realize that this original cost provides a fund to take care of the building permanently. A plan has been adopted whereby each mausoleum is endowed with an ample fund, the income from which will take care of all necessary repairs to the building for all time. The endowment feature insures the absolute permanency of our community mausoleums.

**Moderate Cost  
of Mausolean  
Entombment  
Includes  
Endowment**





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A FORSAKEN CEMETERY IN THE HEART OF A BEAUTIFUL CITY

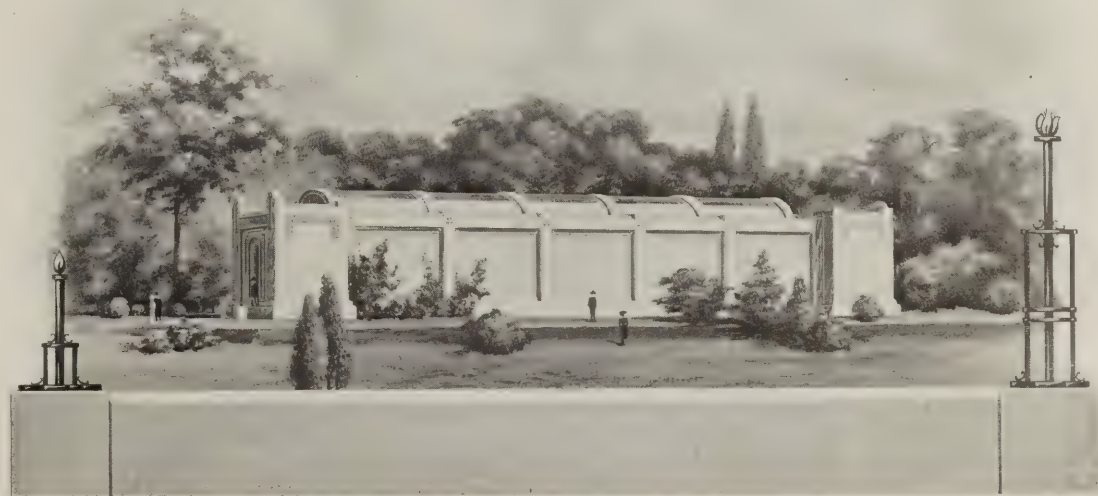
The permanency of our plan stands in direct contrast with the comparatively short life of the graveyard. There is scarcely a man or woman who does not know of the graves of dear ones somewhere in the old home town, or in some former place of residence, which are desolate and unvisited, where nature has been allowed to take its own course. The graves have been hidden by vegetation. The roots of trees have enveloped the graves, possibly getting their vitality from the contents. The markers have disappeared or become so weather-beaten that the inscriptions cannot be deciphered. We can recall instances where a cemetery, which was once suburban, but, in the growth of the city, has become intramural, has been condemned to be used for other purposes.

On the opposite page are shown illustrations of a cemetery in Syracuse, N. Y., which, half a century ago, was one of the show places of that city—it was so beautiful. Now it is in the heart of the business district. It is in a deplorable and disgraceful state. Some people, doubtless, provided for the perpetual care of these graves, which are now unrecognizable, expecting that they would always be kept in order. This picture also depicts, stronger than words can tell, the striking contrast between earth burial and entombment. Notice the shattered condition of the grave markers, then observe the permanency of the mausoleum. Nothing could be more convincing as to the advantages of mausolean entombment.



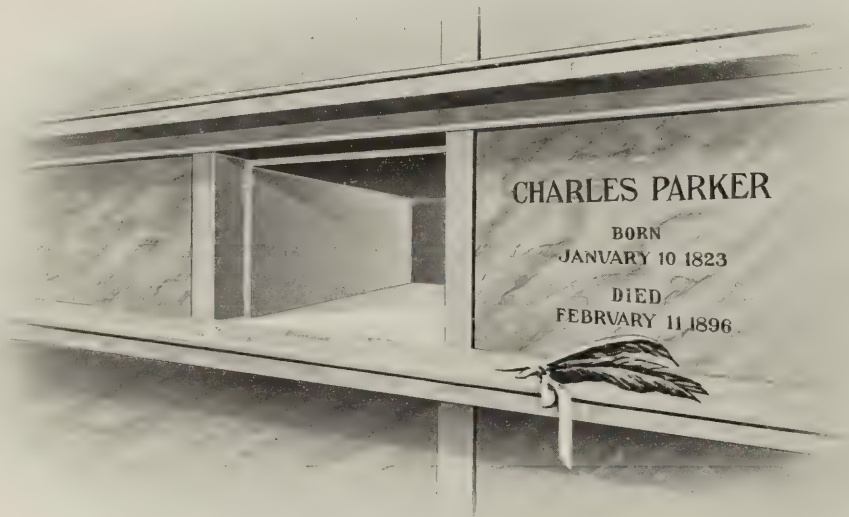
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FERNWOOD MAUSOLEUM, PHILADELPHIA



A MODERN MAUSOLEUM—THE PERFECT RESTING PLACE FOR THE DEAD





CHARLES PARKER

BORN

JANUARY 10 1823

DIED

FEBRUARY 11 1896

The objections to earth burial are not confined alone to its unsanitary aspect and desecration. The deep dark hole in the ground in which the remains of loved ones are hidden forever; the clods of earth thrown upon the sacred casket by the coarse hand of the grave digger; the reluctant leave-taking when the dead seem to be left in so unfit a resting place; the certainty that the grave will be practically filled with water during every wet season and in some soils perpetually; the uncertainty that those loved remains will repose in peace even there—these are some of the considerations that render the practice of earth burial revolting.

**Earth Burial  
Revolting**

Because man's emotions are overtaxed at the time of his bereavement, he resorts to the barbaric custom of earth burial, a gruesome inheritance from his forefathers. Heretofore the average man, being unable to provide a more suitable burial, has been compelled to suffer the afterthought of earth burial. Mausolean entombment alleviates these sorrows. How much more comforting it is to see the casket carefully placed in a snow-white vault; to know that the body has a secure resting place; to feel that a home has been provided for the loved ones, in which are secured to them as perfect repose and protection as they could enjoy in life; and, finally, to experience the satisfaction of knowing that all has been done within one's power to care tenderly for the remains of the departed.

**Entombment  
Gives the  
Comforting  
Assurance of  
Protection**



To some people cremation offers a solution of the problem of sanitary disposition of the dead. This method is by no means new. It is associated with customs long antedating Christian civilization, and seems properly to belong to a rude and unrefined period, rather than to the advanced civilization of the twentieth century. It is not easy to bring one's self to the point of permitting the annihilation in one brief hour of the form of one long loved.

There is also the religious aspect to be considered. Our minds cling to material forms, and when we see the body tenderly laid in a tomb, we feel that it has found a final resting place, and that there it will remain until its Creator shall call it forth for a nobler use. These mausoleums cultivate a sublime idea of faith. They teach that the dead are but "Prisoners of Hope," that they sleep to wake again when the Resurrection trump of God is sounded, and are being kept in honor and love unto that day. When, however, the body has been burned, and only a handful of ashes are left, whether these ashes are scrupulously kept or carelessly cast to the winds, the traditional feeling is shocked and there arises within us an opposition to cremation that philosophy cannot overcome. Realizing, however, that some desire cremation, we have made provision for such by providing niches in our mausoleums to hold cremation urns.

Sentiment  
Against  
Cremation





To those who have stood with bared head in the rain or snow at the grave of a friend or relative, and have undergone the experience of having the final ceremonies hurried under circumstances most disagreeable and dismal, the thought has invariably arisen: "Why has not someone devised some means of doing away with this horrible practice?" Such a way has been devised, and the question answered. No matter how inclement the weather, or disagreeable the condition without, the entrance halls of our mausoleums present a beautiful chapel in which the last rites over the body of the friend or relative are conducted without hurry, in a dry place, amid most comfortable surroundings, and with plenty of light and warmth. Instead of the casket being lowered into the damp, soggy earth amid depressing conditions, it is carefully and quietly placed in a beautiful white tomb, and instead of the sound of earth falling upon the casket, a marble slab is quietly slid into place. We feel that our friends are merely in an adjoining room, and we know that they are fittingly entombed, and that no king or queen of old, or potentate of the present day, has any more fitting burial place than the one which our foresight has provided them. Why not provide a last resting place—a final home—for those most dear to us? No preparation could be more satisfying than a snow-white tomb in a beautiful mausoleum.

## A Beautiful Chapel for Funeral Services



*Page forty-eight*

A STREET OF TOMBS IN ANCIENT POMPEII



A STREET OF TOMBS, WOODLAWN CEMETERY, NEW YORK





There is an old saying that history repeats itself. We know that the most civilized nations of ancient times practiced a mode of burial quite becoming their state of enlightenment. In every case entombment was the general practice. To be sure this assumed different forms, such as the massive Pyramids of the Egyptians, the Catacombs of the Romans, and others which we have described, but the one feature predominates in all—the desire of these people to provide a suitable resting place for their departed. In this advanced age of civilization—an age unexcelled in learning and invention—why should we resort to earth burial—a custom of the Dark Ages—because it is handed down to us by our forefathers? We cannot conscientiously say that we have not possessed the desire of the ancients in providing a suitable resting place for our departed. On the contrary, we have provided for our dead to the best of our ability. The more wealthy have displayed this same desire for entombment in recent years by constructing private mausoleums, while the nation has enclosed the remains of its most beloved statesmen in magnificent mausoleums. We are a people of homes, our loves, our hopes, our associations, our family ties are created under one roof; the whole idea of love and protection is intimately linked with the thoughts of our being away from the world, surrounded by protecting walls and covered by a sheltering roof. Let us bury as we have lived!

## History Re- peating Itself





THE MODERN METHOD OF ENTOMBMENT





*Page fifty-four*

BARTHOLOMÉ'S MASTERPIECE, "THE TOMB OF DEATH"

"Every visitor to Paris, who is interested in art, makes a pilgrimage to the famous cemetery of Père Lachaise, to behold the monument which Bartholomé, one of the leading sculptors of the French school of the last decade, dedicated 'To the Dead.'

"This masterpiece of sculpture, originating entirely in the artist's emotions, required ten years for its completion. The sculptor's reward came in the purchase of his work by the city of Paris to be placed in Père Lachaise. It is the first instance of a purely subjective monumental work receiving the approval of the public at large, merely because it embodies in beauty an elemental emotion alive in the masses.

"The front displays a stone building of ancient Egyptian architecture. A high door opens in the middle of the upper story, into the shadowy depth of which a man has entered. Following him, hesitatingly, with her hand grasping his shoulder, is a woman whose expression is one of horror in presence of the unknown.

"Toward this Gate of Death move, on the right and left, groups, each of seven persons. On the left a young woman is sitting on a stone bench. She cannot make up her mind to rise from where she is resting, in order to take the last step. A second woman is visible in a similar irresolute attitude. Cowering behind the two a man seems to be whispering words of encouragement into the ear of the seated woman. Then follow two more women, with a man addressing words of consolation to each.

Nordau's  
Description of  
Bartholomé's  
Masterpiece



*Page fifty-six* VALLEY OF KEDRON, NEAR JERUSALEM, LINED WITH TOMBS OF THE EARLY PATRIARCHS

"On the right of the Gate of Death stands an old man clinging tightly to the doorposts, and trying to get a terrified glance at the awful mystery, before he pulls himself together for entering. The others in this group express, by their various poses, the attitude with which they approach this Gate.

"The lower story shows, through the front wall, the interior of the vault, into which the Gate of Death seems to lead. On a couch rest, side by side, the bodies of a man and his wife, and their young child. In the background is a winged angel with outstretched arms, who, looking down, lovingly guards the three quiet sleepers.

"This masterpiece of Bartholomé's teaches most emphatically the immortality of the soul and the resurrection of the body. It is conceived as a consolation to the sorrow-laden, who form the last escort to a dear one that is dead, or are making a pilgrimage to the grave of one they love. And what consolation does he offer them? In the figures on the upper story, he depicts the sorrow with which men approach the gates of shadowland. Why this faint-heartedness? Why this timorous shrinking from the terrors of death? Death has no terrors. It is entering into peace and the fulfillment of a high promise. In the lower story, he shows the gentle, blessed rest the dead enjoy who there slumber until their resurrection, watched by their guardian angel, who awakes them at the appointed hour and conveys their immortal souls to their divine destination."

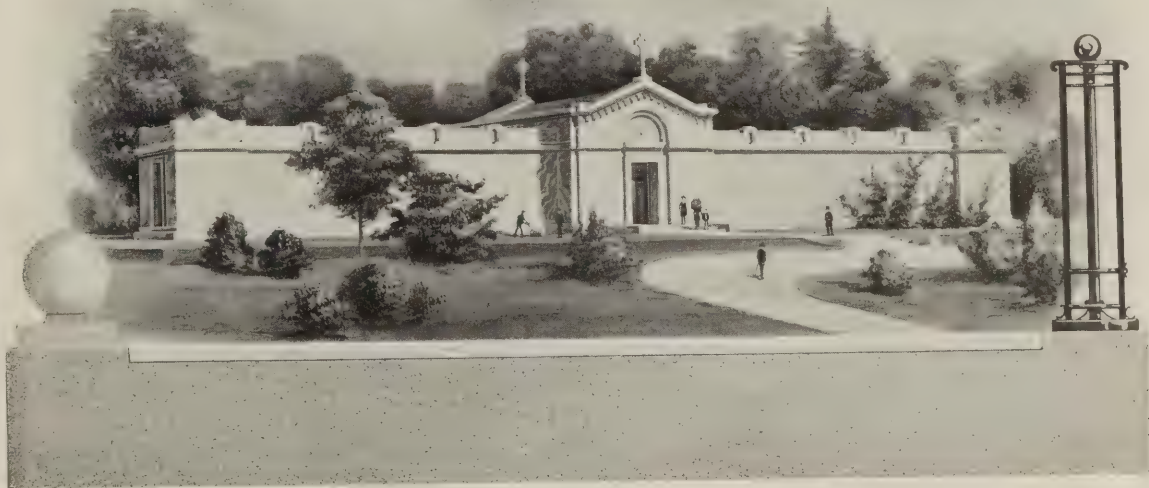






MAUSOLEUM OF EMPEROR HUMAYOON, DELHI, INDIA

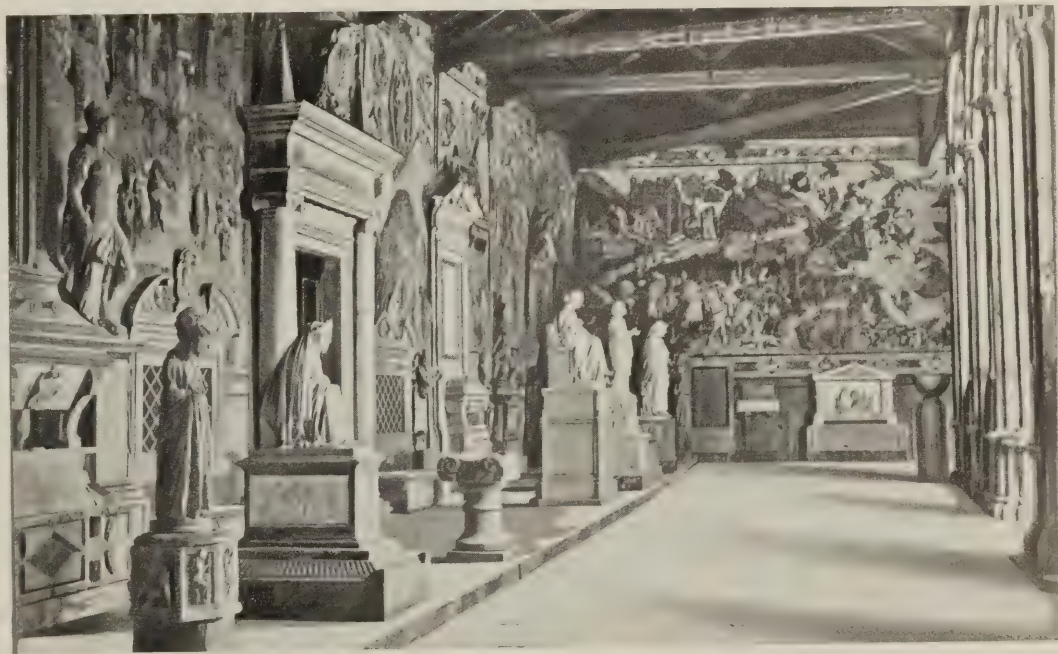




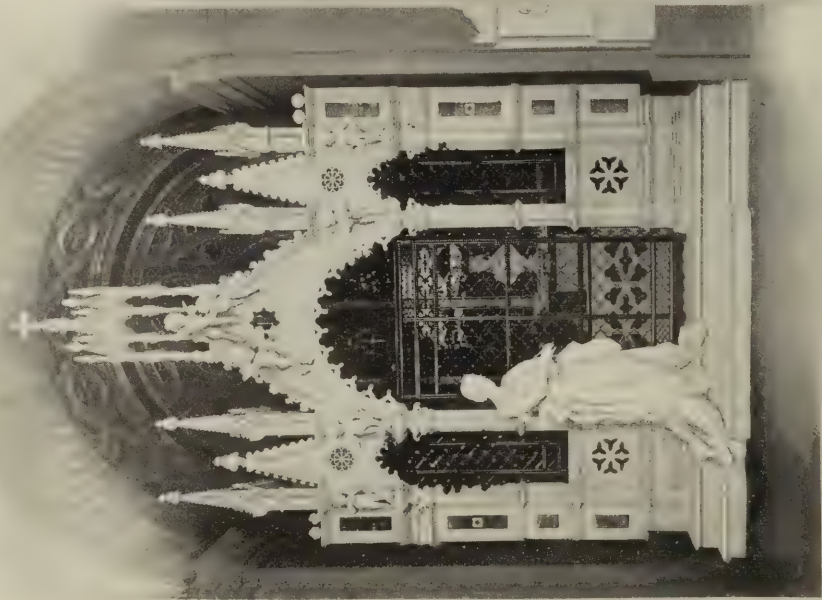
THE COMMUNITY MAUSOLEUM OF TO-DAY—AN ADVANCEMENT IN CONSTRUCTION AND ARCHITECTURE *Page sixty-one*







A CORRIDOR IN THE CAMPO SANTO, GENOA  
SHOWING THE POSSIBILITIES OF CORRIDOR DECORATION



AN ELABORATE ENTRANCE TO A PRIVATE TOMB









